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dians, but Mrs. Nuttall is the first to centre these studies on this continent. Possibly she has assigned to the polar element of astronomical symbolism some of the concepts which belong to the solar and other cults. Even allowing for secrecy, the polar cult does not seem to play the widespread rôle in myth and legend which a very general recognition of this Plan would seem to necessitate. The supreme deity, for example, is much more often associated with the sun than with the pole and about as often with the Pleiades and with Orion. The land of the hereafter is also associated with the Pleiades at least as often as with the pole, as the researches of R. G. Haliburton have clearly shown. On the other hand, the important rôle played by pole worship has probably not been appreciated by students. At least Mrs. Nuttall's book cannot fail to arouse and maintain interest in the subjects to which it refers. It is a valuable work, a worthy supplement to the author's earlier studies of the Mexican calendar. She has given us impressive evidence of the important and but recently suspected rôle played by symbolism in America, and we may well be glad to learn that this volume will before long be followed by others bearing upon related topics. Professor Putnam contributes a brief editorial note which lucidly explains the contents of the volume.

Stansbury Hagar.

JOURNALS.

RECENT ARTICLES OF A COMPARATIVE NATURE IN FOLK-LORE AND OTHER PERIODICALS (NOT IN ENGLISH).

BASSET, R. Notes sur les Mille et une Nuits. VIII. Le marchand et le génie. IX. Le dormeur éveillé. *Rev. de Trad. Pop.*, Paris, 1901, xvi. 28-35, 74-88, 193. These "Notes," continued from vol. xiv., are critical (both as to literature and folk-lore) and are accompanied by a wealth of bibliographical references. The redaction of the "Merchant and Genius," the author thinks, dates from the fifth century of the Hegira, about the second half of the tenth century A. D. The second part of the "Sleeper Awakened" is independent of the first, to which it has been more or less adroitly attached, and is based, in all probability, upon a real event. The first part is a development of the widespread theme, *If I were king*.

BOUCHAL, L. Indonesische Wertiger. *Mitt. d. Anthropol. Ges. in Wien*, 1900, xxx., N. F. X. Sitzber., 154-156. Brief notes on Werwolf beliefs in Java, Celebes, etc. — Bezoarsteine in Indonesien. *Ibid.*, 179, 180. Gives etymologies of names of the bezoar-stone in use among Indonesian peoples. — Noch einige Belegstellen für Geophagie in Indonesien. *Ibid.*, 180, 191. Notes occurrence of "earth-eating" in New Caledonia, Nusalaut, Saparua, Ambona, Java, Sumatra, and gives etymology of several of the names for "edible earth" in Malay languages.

CAPITAN, L. Les pierres à cupule. *Rev. de l'Ecole d'Anthrop. de Paris*, 1901, xi. 114-127. Discusses (with 13 text-illustrations) the various theories as to the origin and significance of the so-called "cup-marked" or pitted stones and rocks in various regions of the globe.

CHEVIN, DR. Traditions populaires relatives à la Parole. *Rev. d. Trad. Pop.*, Paris, 1900, 241-263. Treats of superstitions and customs relating to "tongue

cutting" in children in various countries of Europe (Italy in particular), gives a list of proverbial expressions in divers languages relating to the subject, notes "medical theurgy of speech," folk-lore of deaf-mutes, etc., and concludes with a list (pp. 260-263) of French, Italian, Spanish, Bulgarian, English, and German proverbs relating to the tongue and speech.

COELHO, T. O senhor sete. *A Tradição*, Serpa, 1901, iii. 33, 34, 56, 57. Continuation of detailed discussion of "seven" in folk-lore.

COLSON, O. Fétichisme. *Wallonia*, Liège, 1901, ix. 25-35. Cites instance of fetichistic survivals in the folk-Christianity of Belgium, popular practices which exist side by side with the sacerdotal religion, — a sort of *barbarie ambiante*. One of the most common examples is the "particularist faith," and the "specialization" of the powers of saints, notably as curers of disease. Another is the animism of religious statues. The ancient custom of placing in a consecrated place a nail or a pin to cure a sick person, comes, the author thinks, from a belief similar to that of the Congo negroes who have fetiches stuck full of nails, etc. The "mortification of the god" exists still in the region of Chimay. Love affairs have also their fetichistic side. — Le loup-garou. *Ibid.*, 49-59. Names, nature, and lore of wer-wolf in Belgium, etc.

DE COCK, A. De Doode te gast genood. *Volkskunde*, Gent, 1900-1901, xiii. 77-81. Brief notes on "Death as Guest" in the folk-thought of Belgium, France, Germany, Denmark, China, Spain. The Flemish version is closely related to the "Don Juan" tale from the Iberian peninsula. — Spreekwoorden en zegswijzen over de vrouwen, de liefde en het huwelijk. *Ibid.*, 84-87, 122, 123. Nos. 187-227 of Dutch proverbs and folk-sayings about women, love, and marriage, with references to literature and some citations of parallels from other languages. — Spreekwoorden en zegswijzen afkomstig van oude gebruiken en volkszedes. *Ibid.*, 151-160, 183-186, 231-237. Nos. 344-391 of Dutch proverbs and folk-sayings relating to wooing, marriage, spinning, etc., with references to literature and comparative notes. — De Arabische Nachtvertellingen. *Ibid.*, 173-182, 216-230. Critical review on the occasion of the appearance of the first three parts of the Krebbers-Stamperius edition of the "Arabian Nights" for the young. Also a comparative study, with reference to twenty-four variants in divers languages, of the "Story of the Little Hunchback." — Le garçon au bonnet rouge. *Rev. d. Trad. Pop.*, Paris, 1901, xvi. 217-231. Besides giving the Flemish text of "the red-cap boy," a variant of the "pursuit-tale," the author refers to some forty other similar stories from Europe, Asia, Africa, America, and Oceanica.

DELAFOSE, M. Sur des traces probables de civilisation Egyptienne et d'hommes de race blanche à la Côte d'Ivoire. *Anthropologie*, Paris, 1900, xi. 431-451, 543-568, 677-690. Author cites evidence to show that the Baoulé, of the Ivory Coast of West Africa, have been influenced in the past by Egyptian civilization; that an "island" of white men has existed somewhere in this region. The folk-lore evidence relates to cosmology, astronomy, medicine, religion, funeral rites, cult of the dead, etc.

DRECHSLER, P. Der Wassermann im schlesischen Volksglauben. *Ztschr. d. Ver. f. Volkskunde*, Berlin, 1901, xi. 201-207. Discusses the folk-lore of the "water man" and "water woman" in German and Polish Silesia.

ELLON, F. Verzeichniss der japanisch-buddhistischen Holzbildwerke in der Sammlung Ellon. *Ethnol. Notizbl.*, Berlin, 1901, ii. 41-57. Explanatory list of 141 Japanese-Buddhistic wood-carvings presented by Herr F. Ellon to the Royal Ethnological Museum in Berlin. Brief notes are added (pp. 58, 59) by F. W. K. Müller. The names of some of these are very interesting from the standpoint of etymology.

GALLÉE, J. H. Sporen van Indo-germaansch ritueel in Germaansche lijkplech-

tigheden. *Volkskunde*, Gent, 1900-1901, xiii. 89-99, 124-145. An endeavor to discover in Germanic funeral ceremonies traces of Indo-Germanic rites. Many interesting analogies and coincidences are pointed out and remarked upon.

HEUSLER, A. Die altnordischen Rätsel. *Ztschr. d. Ver. f. Volkskunde*, Berlin, 1901, xi. 101-147. A somewhat detailed study of "Old Norse Riddles." Literary form, variants, prosody, content, *motif*, *seriation*, solutions, reflection of nature and environment, etc., are considered, likewise their relation to literature proper. Comparison with English riddles of the eighth century and with old German riddles reveals the fact that these Old Norse rhymes are largely *sui generis*.

JIRICZEK, O. L. Hamlet in Iran. *Ztschr. d. Ver. f. Volkskunde*, Berlin, 1900, x. 353-364. According to the author, there is a *rapprochement* between *Hamlet* and the story of Kei Chosro in the Shah Nameh. Resemblances with other legends are also noted.

KÜHNNAU, Dr. Die Bedeutung des Brotes in Haus und Familie. *Mitt. d. Schles. Ges. f. Volkskunde*, Breslau, 1901, 25-44. A comparative study of the folk-thought of various regions of Germany concerning bread in its relations to the welfare of the house and its inmates, family, birth, marriage, death, etc., and also to the powers of nature. The basis of the bread-cult is the vegetative life of the field and its harvests.

LASCH, R. Weitere Beiträge zur Geophagie. *Mitt. d. Anthropol. Ges. in Wien*, 1900, *Sitzgber.*, 181-183. Addenda to article published in 1898 on "earth eating." — Die Anfänge des Gewerbestandes. *Ztschr. f. Socialwiss.*, Berlin, 1901, iv, 73-89. A useful discussion with references to literature (Mason, McGuire, Cushing, Holmes, etc., ought to be added) of the beginnings of the industrial classes among primitive peoples. The folk-lorist is interested in the development of special deities for the various professions.

LEFÉVRE, E. Mirages visuels et auditifs. *Mélusine*, Paris, 1900, 25-39, 49-56. A detailed account, with abundant bibliographical references, of the folk-lore of eye and ear deception and kindred phenomena in ancient and modern times. Among the topics treated are: Mirages on land and water, phantasmagoria, peculiar noises, sounds and music, voices, echoes, singing sands, etc. — L'arc-en-ciel. *Ibid.*, 97-111, 121-125, 146-153, 178-186. A valuable study, accompanied by abundant bibliographical references, and a wealth of citations from the poetical literature of many lands, of "the rainbow in poetry." Circumstances attending the rainbow, appearance and disappearance, form, color, nature and composition, rôle and symbolism, rainbow as woman, fairy, etc., are some of the topics discussed. For psychologists and folk-lorists alike this study is of great interest.

LEFÈVRE, A. Le saint graal. *Rev. de l'Ecole d'Anthropol. de Paris*, 1901, xi. 178-183. Brief general discussion. The author considers the story of the Holy Grail to be a remarkable instance of the survival of myth in spite of religion. Behind the Christian *gradalis* lies the ceremonial vessel of the Celtic bards.

LEROY, Mgr. Usages des négroilles d'Afrique et des négritos d'Asie. *Arch. p. l. Stud. d. Trad. Pop.*, Palermo, 1900, xix. 117, 118. Enumeration of customs of African negrillos and Asiatic negritos concerning birth, circumcision, adolescence, marriage, death, funerals, etc.

VON LUSCHAN, F. Ueber kindliche Vorstellungen bei den sogenannten Naturvölkern. *Ztschr. f. Päd. Psychol. u. Pathol.*, Berlin, 1901, iii, 89-96. This interesting discussion of the mental "childlikeness" of primitive peoples should be read in connection with the Address of Dr. Franz Boas on "The Mind of Primitive Man" (*Journ. Amer. Folk-Lore*, vol. xiv. pp. 1-11).

MAGIERA, J. F. Uwagi nad przyswojeniami w gwarach naszym. *Wisla*,

Warszawa, 1901, xv. 145-152. Contains interesting examples of assimilation in foreign words and folk-etymology in Polish dialects.

MOCHI, A. Gli oggetti etnografici delle popolazioni etiopiche posseduti dal Museo Nazionale d' Antropologia in Firenze. *Arch. p. l' Antrop. e la Etnol.*, Firenze, 1900, xxx. 87-172. The folk-lore material of this paper consists in the description of a number of personal ornaments, amulets, sacred pictures, and similar objects from the Erythreans and Abyssinians, Danakil, Somāl, and Galla. These, as well as the other ethnographic data, demonstrate the antiquity of contact with Europe, as well as the influence of Semitic intruders and neighbors.

DE MORTILLET, A. La circoncision en Tunisie. *Bull. et Mém. Soc. d' Anthrop. de Paris*, v° s., i. 1900, 538-543. Describes, after Dr. A. Loir, circumcision as diversely practised by the Arabs and the Jews of Tunis.

MUSZYNSKI, S. Presn o Ameryce. *Wisla*, Warszawa, 1901, xv. 197-199. Text of a Polish folk-song about America.

VON NEGELEIN, J. Die Reise der Seele ins Jenseits. *Ztschr. d. Ver. f. Volkskunde*, Berlin, 1901, xi. 149-158. This second section deals with the journey and path of the soul, the "path of death," its direction, length, width, straightness, etc., and the time consumed on the way, the obstacles *en route*, etc.

OLBRICH, DR. Aal und Schlange. *Mitt. der Schles. Ges. f. Volkskunde*, Breslau, 1901, 1-3. Brief account of some of the German folk-ideas springing from the resemblances between the eel and the snake. These vary from "hissing" to imparting a knowledge of beast-speech.

PICHLER, F. Ladinische Studien aus dem Enneberger Thale Tirols. *Corrbl. d. deutschen Ges. f. Anthrop.*, München, 1901, xxxii. 39-45. Contains interesting etymological notes and a list of some 560 folk-names of places (mountains, valleys, villages, streams, lakes, etc.) with here and there historical-etymological explanations.

DE PRATT, A. A sepultura de Herodes. *A Tradição*, Serpa, 1901, iii. 81-85. Treats of the legend which makes Herod Antipas die in Portugal, where his tomb is said to exist in a little village named Redinha, between Pombal and Condeixa. Folk-etymology makes of Redinha (the cavern where the remains of Herod are supposed to rest) a memory of the noted exile, — Redinha, Rodinho, Rodiolium, Rodim (cf. Rodao, Rodio, Roda, etc.).

RADLINSKI, I. Apokryfy Judaistyczno-Chrzescijanskie. *Wisla*, Warszawa, 1901, xv. 184-196. The first part or preliminary note of a study of Polish apocryphal Judæo-Christian literature concerning the apocalypses, assumptions, ascensions, etc., of Moses, Baruch, Isaiah, etc.

REGNAULT, F. L'évolution du costume. *Bull. et Mém. Soc. d' Anthrop. de Paris*, v° s., i. 1900, 328-344. General discussion of the origin and development of dress. The factors of need, ornament, modesty, climate, etc., are considered, and the "laws" of imitation, exaggeration, and misoneism brought out. When fashion no longer rules, we shall see, the author thinks, a real gain for taste and æsthetics. The article is illustrated with seven figures in the text.

RETZIUS, G. Om trepanation af hufudskulen, såsom folksed i forna och nyara tider. *Ymer*, Stockholm, 1901, xvi. 11-28. General discussion of trepanning in connection with the recent discovery of trepanned skulls from prehistoric burial-places in Sweden.

SABBE, M. Peter Benoit en het vlaamsche Volkslied. *Volkskunde*, Gent-1900-1901, xiii. 209-215. A brief account of the work of Benoit, the first composer in Flanders to prove the great value of folk-melody for musical purposes.

VON DEN STEINEN, K. Der Paradiesgarten als Schnitzmotiv der Paraguá-Indianer. *Ethnol. Notizbl.*, Berlin, 1901, ii. 60-65. Describes and discusses the

use (for decorative purposes on medicine pipes) by the Paraguá Indians of the garden of Eden *motif*, as obtained from the missionaries. See *Journal of American Folk-Lore*, vol. xiv. p. 98.

ZACHARIAE, T. Zu Goethe's Parialegende. *Ztschr. d. Ver. f. Volkskunde*, Berlin, 1901, xl. 186-192. The author concludes that the source of Goethe's poem is the story of Mariatale as given in Sonnerat's "Reise nach Ost Indien und China" (Zürich, 1783).

A. F. C.